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PROTOPLASM AND LIFE. By *Charles F. Cox*, M. A. New York: N. D. C. Hodges.

The first part of Mr. Cox's contribution to the study of what may be termed the literature of the interesting subject he discusses, treats of the Cell doctrine. He traces clearly the changes that have taken place in the protoplasm theory, to which that doctrine belongs, with particular reference to Doctor Beale's *germinal matter* and Prof. Huxley's *physical basis of life*. In his summary of conclusions, Mr. Cox shows that the original idea of the cell, as propounded by Schleiden and Schwann, has gradually faded away. As he states, the attention of the defenders of the cell doctrine has been forced from one position to another until it is fixed on a germinal point. The same fate has befallen Dr. Beale's ideal living matter, which if an actually visible thing is reduced to "a mere skeleton of his original bioplasm," an attenuated reticulum; while Huxley's physical basis of life, like his *Bathylbius*, is relegated to the realm of the imagination. Thus there is "no one visible and tangible substance to which the name protoplasm is rigidly and exclusively applied." Mr. Cox's conclusion as to the nature of the *basal life-stuff* is that "the only admissible alternative is matter plus vitality or matter minus vitality." This brings us to "the impassable gulf between the not-living and the living"; which we would observe, however, might cease to be impassable if we could properly define the terms "matter" and "vitality."

The second part of Mr. Cox's *brochure* is devoted to a consideration of the spontaneous generation theory, and its relation to the general theory of evolution. Mr. Cox's personal conclusion is, that, to the better part of the scientific authorities, "the spontaneous generation theory is a necessary part of the general theory of evolution, but that no experimental evidence has as yet been produced in support of the belief in the occurrence of abiogenesis, and that therefore the evolution theory hangs upon a link of pure faith." Mr. Cox finds in the gap between lifeless substances and living forms the veritable "Missing Link." Ω

NOUVEAUX APERÇUS SUR LA PHYLOGÉNIE DE L'HOMME. By *Madame Clémence Royer*
Extracted from the Bulletin de la Société d'Anthropologie for 1890.

Madame Royer, in this admirable memoir, taking for a text the fact that an Australian lizard was seen by M. de Vis walking on its hind feet, criticises severely Haeckel's genealogy of man, whose line of descent she declares to be distinct from that of the apes. The first terrestrial ancestors of man and of other anthropomorphic animals issued from pelagic forms of distinct origins, whose evolution had been parallel, but the human ancestors acquired the upright position in a phase of amphibious ichthyophagy, while the ape ancestors adapted themselves directly to an oblique position. This original difference of attitude adapted men from the first to an entirely pedestrian motion, and the apes to a life more or less arboreal, but neither men nor apes have had any terrestrial ancestor adapted to the horizontal position. Ω.

LE MONDE COMME VOLONTE ET COMME REPRESENTATION. Par *Arthur Schopenhauer*. Traduit en Français par *A. Burdeau*. Tome troisième. Paris: Félix Alcan.

M. Burdeau's translation of the chief work of the renowned philosopher of pessimism is the only perfect translation into the French language. It is made with a scrupulous exactness, and its style is said to be as clear as that of Schopenhauer himself, "by which he is distinguished from all other German philosophers and is recognised as a disciple of Voltaire, Rousseau, and Chamfort." The present volume contains important appendices in which Schopenhauer recapitulated and developed various points treated of in the first edition of his work. We may refer particularly to the chapters on Instinct, Genius, Insanity, the Metaphysic of Music, and the Metaphysic of Love.

DIE HYPNOSE UND DIE DAMIT VERWANDTEN NORMALEN ZUSTAENDE. Vorlesungen gehalten an der Universität Kopenhagen im Herbst 1889. By *Alfred Lehmann*, Ph. D. Leipsic: O. R. Reisland.

This little book will in one respect be of special interest to psychologists. The author confesses in the preface that when he commenced his hypnotic investigations, he attempted to explain the facts under consideration by the Cartesian theory which hitherto, he says, had proved perfectly sufficient to explain the data of normal soul-life. What the author understands by the Cartesian theory appears from the following passage:

"The popular conception of the relation between soul and body is, that the 'soul' is a being distinct from the body and endowed with certain faculties. This conception is still defended by a certain, not very numerous school of philosophers whom we may briefly call Cartesians from the fact that their theory can be traced back to Descartes, although in the lapse of time it has been considerably modified."

In a word the Cartesian theory is the theory that still accepts the existence of a mythical or metaphysical soul-unity called the ego. Dr. Lehmann says:

"It was argued since 'I' in spite of a constant change of my consciousness, 'am in possession of the certainty that it is the same identical 'I' that has all these states, sensations, feelings, this 'I' or the soul must be a unity. And this unity must stand in a causal connection with the outside world, with the domain of nature in the widest sense of the word," etc.

It is perhaps exceptional that a teacher at a University of Protestant Northern Europe has been under the influence of Cartesianism, but it is highly commendable that he openly confesses his change of opinion because the facts under observation demonstrate its erroneousness. Dr. Lehmann no doubt will find that the normal phenomena of psychic life are by no means in accord with the Cartesian doctrine. Indeed by showing how the abnormal and normal states agree, he implicitly confesses that the theory that proves untenable for the former ought to be